/175 cont./

361 [912] on the shore. Walls were then required to give support to the slope and also to defy unusually heavy seas. In /176/ places where the coral forms a bank close to the shore, the lower terrace wall is lacking.

[363] [351] The houses stand rather close together, and the narrow paths between them are usually bordered with walls a meter

[137] [291]

[Fig. 15.] Group of houses surrounded by a wall on the Reef Island Matema. (From a photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

high. [The same is true of the Reef island Matema (cf. Fig. 15).] The houses directly on the beach are always the men's houses, and one usually finds several, only one of which is occupied, however, while the others are in all stages of dilapidation. This is explained by the fact that each new village chief must build himself a new men's house, whereas the one of his predecessor, who is buried in his men's house, may no longer be entered and

[34] [622] [926]

Therefore falls into ruins (1).

1. [Speiser, Südsee, p. 295]

/203 cont./

548 [583] Nitendi (3), and are bought by a syndicate. A man may pay off

3. [Speiser, Südsee, p. 302.]

the other joint-owners of the woman, whereupon she becomes his legitimate wife. The prostitutes grant their favors in the compartments that are to be found in the corners of the men's houses (4).

4. [Cf. above, pp. 50 f.]

[302] They usually wear their hair short and are smeared all over with Curcuma (5).

5. [Joest reports the latter; cf. Ethn., I, p. 87.]

515 [535] There is no club life comparable, for example, to the suque of the Banks Islands; there is scarcely anything like a secret society, and masked dances certainly do not take place, for otherwise one would know something about them. The information on the origin of the mask in Zürich (6) is doubtful.

6. [Ethn., I, pp. 145 f.]

765 [On burial customs (7) it should be mentioned that

7. [Ethn., I, pp. 146 f. Speiser, Südsee, p. 295.]

friends and relatives gather to mourn; they expect to be reimbursed with food and money (8).] Whereas for an ordinary man

766 [764]

8. [O'Ferrall, section "Round Houses." Coombe, p. 170.]

the funeral feast /204/ takes place after five days, for a "chief"

[i.e. - prostitutes--analyst]

/204 cont./

it is not held until the tenth day. Prior to this, he is put on the bier, rubbed with Curcuma, and a roll of feather money is placed around his head. He is buried in his men's house (1), which from

1. [Burial in the huts is also documented for the Reef Islands; the grave is lined with mats, and the corpse, wrapped in two mats, is covered with leaves and earth (Girieud and Herrenschmidt, p. 107).]

then on may not be entered. His successor must build a new one. People often let their hair grow long as a sign of mourning (2).

2. [This custom was observed by Joest (in Baessler, p. 377).]

There does not seem to be a skull cult in Graciosa Bay; on the contrary, the natives there show a great fear of skulls. Rather, it is limited to the south coast of Nitendi, but is said to be found sporadically also on the Reef Islands. The corpse is left to decompose in his own house, /Fig. 49 appears here/ and then the flesh is removed from the bones, the larger orifices of the skull (for. pyr., orbiter, for. magn.) are closed with wooden plugs, and the lower jaw is tied in its sockets; the skull is also painted with ocher. The eyes are sometimes indicated with marks burned on the wooden stoppers in the eye sockets, and the nose plug always projects quite far (cf. Fig. 49). First there is dancing around the skulls on the dance area; then they are placed on the frame above the fire and on occasion are carried about (3). Offerings do not seem to be made to them (4).

3. ["Taken to celebrations in baskets": Speiser, Südsee, p. 299. O'Ferrall, op. cit. (= Coombe, p. 190) also mentions that the skulls are kept in baskets. The